1. Yan Fu and the Translation of “Individualism” in Modern China

In Western thought, the concept of “individualism” is central to liberal democracy. [1.1]

“intellectual dialog”[1.4] between West and East cultural systems in modern China.

in the Confucian tradition, much less emphasis is placed on idiosyncrasy in

the idealized individual personality.

On the one hand, it gave the free development of individuality ultimate

value. On the other hand, this freedom was grounded in the cultivation of a moral cosmic

impulse overcoming “self-centeredness” and pursuing the welfare of society or humanity as

a whole.

(ME: it suggests a balance between individual and group interests.)

2. THE RISE OF A ‘ME CULTURE’ IN POSTSOCIALIST CHINA

More affluent and better educated than their parents, and often the only child in the family, they

consider individuality a highly sought-after quality, which has given rise to a ‘me culture’ primarily

concerned with self-expression and identity exhibition.

4. From Wife to Moral Teacher: Kang Chŏngildang on Neo-Confucian Self-Cultivation

Confucianism at times functioned as social norms and ethical precepts that were extremely unfair to women

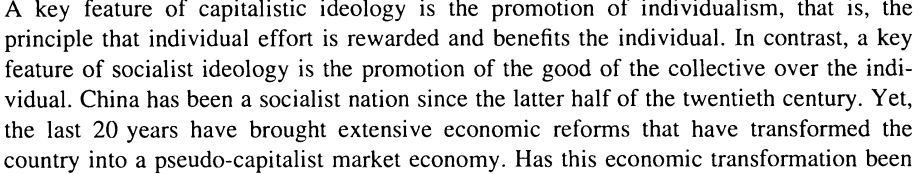
6. The Pursuit of Happiness in China: Individualism, Collectivism, and Subjective Well-Being

During China’s Economic and Social Transformation

our analysis demonstrates that the Chinese are increasingly prioritising

individualist factors in assessments of their own happiness and life satisfaction thus

substantiating descriptions of their society as increasingly individualistic.



7. INDIVIDUALIZATION AND MARKETIZATION OF RESPONSIBILITY FOR GENDER

EQUALITY: THE CASE OF FEMALE MANAGERS IN CHINA

Women’s position is subordinate to that of men in a range of life aspects in the Chinese society, which has a culturally masculine orientation (Chen & Francesco, 2000; Cheng, Chan, & Leung,

2010; Han, 2000). A long-standing Confucian system of values and beliefs implicitly informs inter-

actions between men and women (Li, 2000). The strict conception of a harmonized yin and yang

binary hinges on the contrarily located forces being recognized as different and viewed as stand-

ing in mutually reinforcing posture toward one another (Faure & Fang, 2008; Li, 2008). A socially

powerful extension of this construct of mutuality in terms of gender is the differentiated positions

that men and women occupy in hierarchical relation to each other in the society. In the binary

construction of gender roles, women are assigned the inferior role in different spheres of life includ-

ing family and work domains (Banister, 2004; Das Gupta et al., 2003).

In this context, the male identity is exteriorized as existing mainly outside the bounds of the

home domain as a force to conquer and tame an unruly external world, while women are interiorized, and as such tasked to hone their socially enculturated skills of nurture and care within the domesticity of the home environment (Cooke, 2005; Leung, 2003). While men are expected to be the main breadwinner and the primary driver of family fortunes, women are seen to occupy a functionary role serving to supplement family income through their participation in the labor market

as they continue to be viewed first and foremost as the locus of household responsibilities as wife

and mother (Cooke, 2005; Turner, 2006).

8.

In mao’s time – elimination of religion and confusions ideas

Post mao era – revival of religious beliefs and traditions

ME: at the same time, economic transformation makes it possible for western ideas coming in. people are born in a very mixed cultural context.

9. Income, Work Preferences and Gender

Roles among Parents of Infants in Urban

China: A Mixed Method Study from

Nanjing [### learn from the structure for you dissertation]

the household division of roles within their marriages is still gendered along traditional lines (regardless of household income level)

Among married couples, the different roles husbands and wives play within marriage are an important reason for gender differences in work preferences. Despite contest and change in Chinese gender ideologies, 10 the predominant cultural model of the “ideal woman” is still that of the “virtuous wife and good mother” (xianqi liangmu 贤妻良母). 11 After marriage, Chinese women are

found to identify more closely with their family roles, 12 while men identify more closely with their work roles: “Men are judged in the workplace and women are judged in the home.” 13

For women, being a “good mother” was seen as more important than being a “virtuous wife,” and the bulk of child care and education was seen as the main responsibility of the mother. 15

Questions?

Findings and discussions:

1. education level increase in one-child policy era.

2. education level is higher for women without brothers

3. original status is lower for women with brothers

4. current status is predicted by original status, household income and whether woman has brothers

5. younger mothers value the self more

6. in general, mothers do not value highly occupation

7. fertility preference is predicted mostly by attitudes toward being only-children. Having the first child as a boy reduces the intention of having a 2nd child.

8. whether to have a 2nd child is a decision between the couple regardless of pressure from older generations (e.g. in-laws wanting a grandson)

9. motherhood satisfaction is strongly associated with household composition, nuclear family mothers are more satisfied with their mothering experience.

10. motherhood satisfaction and current family status are predictors of life satisfaction

11. motherhood type is predicted by education level and rank\_self

I am going to interpret the above findings with respect to China’s changing cultural niche. There are at least four major forces that lead to current China’s cultural niche in the past 4 decades.

# Post-Mao sociocultural revival – confusions and religions traditions

women’s subordination and son preference

gender roles in marriage

interdependence of multiple identities

# Political and Economic transformation – material prosperity

Improved education and well-being

improved women’s status, in particular in only-child families

# Urbanisation – migration and housing – changes of household composition

In old times, extended families dwell together according to man’s lineage /linlidge/. Now, nuclear family as a unit of dwelling is more frequent. Chinese are becoming less dependent. Identities are become less interdependent too.

# Globalisation and Westernisation with Chinese characters – cultural resistance/mixing

Western ideas of liberation tend to value more of individual idiosyncrasy [,ɪdɪə(ʊ)'sɪŋkrəsɪ] . This contradicts confusions tradition of balancing between the self and the group. Two different cultural systems collide, compete and mix together. Making Chinese cultural niche very different to its own and western cultural transitions.